Garrett Biblical Institute
Evanston, Illinois

Slavery

THE OVERTHROW OF THE SLAVE POWER.

A

GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS.

SERMON

PREACHED BEFORE THE STUDENTS OF THE

METHODIST BIBLICAL INSTITUTE,

CONCORD, N. H., NOVEMBER 7, 1862.

BY REV. S. M. VAIL, D. D.

PUBLISHED BY THE STUDENTS.

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PROF. S. M. VAIL, D. D.

DEAR BROTHER: We, as a Committee, appointed by the unanimous vote of the members of the Methodist General Biblical Institute, believing that your Sermon on the recent Proclamation of President Lincoln, which was delivered before us on the 7th inst., in compliance with our request, would, if published, shed much light upon the subject of slavery, and that the sentiments it imparts, bearing upon our present national affairs would be of vast importance to the public generally, as well as to the members and friends of the Institution, *do most respectfully solicit its publication.*

Affectionately Yours,

J. C. HOYT,
D. C. BABCOCK,
C. C. THORNE. } COMMITTEE.

Concord, N. H., November 8th, 1862.

CONCORD, Nov. 10. 1862.

To Revs. J. C. Hoyt, D. C. Babcock, C. C. Thorne, Committee, etc.:

DEAR BRETHREN: In reply to your note of November 8th, I would say, that believing that the best efforts of all our Calebs and Joshuas are now needed to make good the victories already achieved over the vile Slave Power of our land, I submit the manuscript of my Sermon, delivered on the evening of November 7th, to your discretion, hoping that it may strengthen some of the weak and spur up some of the halting. Yours, truly,

STEPHEN M. VAIL.

Garrett Biblical Institute
Evanston, Illinois

THE OVERTHROW OF THE SLAVE POWER.

TEXT.—*Proclaim liberty throughout all the land, to all the inhabitants thereof.*—Lev. 25: 10.

The spirit of the Lord Jehovah is upon me, because Jehovah hath annointed me to preach glad tidings to the oppressed; he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound.—Isaiah 61: 1.

LESS than two years ago I ventured to say in this place that if the Bible is against slavery it must fall; if God is against it, it must come to an end; if it is at war with the religion of Jesus, it shall be consumed with the brightness of His coming. *God will speed the day.* But it is likely to come sooner than I then anticipated. Little did I then think that in less than two years these anticipations would, to so great an extent, become history. *To God be the glory! surely God's ways are not our ways, nor his thoughts as our thoughts.*

Within the last two years we have lived through a whole generation. The laws against the slave trade have been honored by at least *one execution*, and the horrible African slave trade is forever ended. The infamous slave code of New Mexico has been abolished, and slavery forever prohibited in the territories of the United States. Slavery has been abolished in the District of Columbia, and slave auctions and slave pens no longer disgrace the National Capital. The border slave States—as Delaware, Maryland, about half of Virginia, Kentucky, Missouri, and parts of Tennessee, Louisiana, Mis-

sissippi, Texas and North Carolina are discussing the subject of compensated emancipation and the adoption of the President's plan. Congress has virtually abolished the odious fugitive slave law by forbidding our officers and soldiers from remanding into slavery those slaves who may come into our lines of military occupation. Tens of thousands who, twelve months ago were in hopeless bondage, *are now* FREE MEN. Last and best of all, we have received a proclamation dated the 22d of September, 1862, by the President of the United States as Commander-in-Chief of the armies and navy of the United States, promising liberty to every slave whose master shall be in rebellion on the first day of January, 1863, their emancipation then to be perfect and final, and the whole military and naval power of the Union is pledged to such slaves to make their liberty full, perfect and lasting; and the President further declares his purpose to again recommend compensated emancipation to all slaves of loyal masters, when Congress shall meet on the first day of December next. There can be no question that the loyal States will at once accept of compensated emancipation, as their slave property will, unless they move speedily, take to itself wings and fly away.

Soon, therefore, we shall be in the year of jubilee; sixty days only are yet to pass when we shall hear the sound of the trumpet from every hill top, "*proclaiming liberty throughout all the land to all the inhabitants thereof.*"

Does any one ask, "but what if the Southern Confederacy should succeed?" Why, then, we admit that the year of jubilee for the oppressed will be put off—possibly for another century. The hopes of the oppressed of other lands as well as of our own, will sink within them, and with the souls under the altar they will lift up the wail, "*O Lord how long! wilt thou not avenge our blood on them that dwell upon the earth?*"

But *will* this infamous Confederacy succeed in establishing itself? This wicked Confederacy—*will it succeed?* whose avowed corner stone is the continued enslavement of the

black race—and not the black race alone, but of all who labor. The rebel President has declared that "capital should own its labor;" thus subjecting the laborer, be he black or white, to irresponsible power—placing men,—the image of God, precisely in the condition of the horse and of the ox. I say, therefore, as bad as human nature is, such a system cannot last for many generations. Whenever the heel and lash of the oppressor become intolerable, there is necessarily a rebound against him which will eventually destroy him. I say it cannot succeed, for in this instance the efforts of the oppressor are directed not only against the black race, but against the power and majesty, yea, even the nationality of the United States. These petty tyrants and oligarchists have risen up in rebellion against a power confessedly their superior.

We say then there is no hope for it. It must and will be destroyed. It has already been vanquished on the field of argument, in our ecclesiastical assemblies, and in the halls of Congress. The great speeches of Sumner and Seward and others have never been answered nor even replied to. They could do nothing in public but rave and threaten, and in secret, but pounce upon their two powerful logical antagonists with the dagger of the assassin or the club of the ruffian. Further, it has been signally vanquished at the ballot box, the grand arbiter, under God, of human controversies in all popular differences. And now, who can feel any misgivings but that this odious power which has risen up against both God and man shall in the end be overcome? Like Goliah, he towers himself up towards heaven, brandishes his sword and defies the armies of the living God. But let no man's heart fail him because of him. For the day is at hand when his carcass shall be given to the fowls of Heaven and his power and his name shall perish from off the earth.

Consider further, that by the Proclamation of the President the contest has become one, ostensibly, as it was before, really, a contest of Freedom against Slavery, of right against wrong, of God himself against Satan. Who, then,

shall conquer? Let no free man of the North for a moment doubt; let no Christian or lover of his race for a moment fear—the contest will result aright—in favor of freedom and against oppression. We are not to flatter ourselves that it is to be an easy victory, for God has a controversy with the oligarchists of the North as well as with those of the South; we have oppressors among us, and ungodly and craven sympathisers with slavery. Count it not strange therefore if we still should have fiery trials. For God will have us learn the value of freedom and the hatefulness of oppression. He will have us come up through great tribulation and make our freedom's robes clean through the washing of blood. *But we shall come up!*

We shall come up, as God is true and His throne is set in the Heavens. He who remembered penitent down-trodden Israel of old, and delivered him out of the hands of his Egyptian oppressors, will remember us with the poor bondmen of our land. Therefore doubt not for a moment the result of this conflict; rather gird thyself for the battle, and pour out thy blood, if need be, for the sacred cause of liberty, truth and right. The glorious proclamations of our President already made, and yet to be made, shall not fall as a *brutum fulmen,* an empty threat, to the ground.

I would further remark, by way of introduction, that I do not think it worth while to take up any of the interpretations and criticisms which have been put upon this Proclamation by pro-slavery demagogues or others. It is not a document difficult to understand. As when Nebuchadnezzar* went down to the world of the dead all hell was moved at his coming, so the whole South is moved at the coming of this Proclamation; as it goes down to Richmond, into the Rebel Congress, a great tempest of indignation is at once excited; as it goes down into the Carolinas we are told that there is most fearful apprehension on the part of the great slaveholders that the negroes will hear of this procla-

* Isaiah 14: 9.

mation. However difficult it may be for certain Northern lawyers and pro-slavery demagogues to understand it, the slaveholders understand it—and the negroes understand it also.

We would now invite your attention to the subject which should engage our attention on this occasion: *The overthrow of the Slave Power in this and in all lands will be a necessary result of the prevalence of the Christian religion.*

For a revelation of what the Christian religion is, and for what it teaches as antagonistic to the Slave Power, we must search the Holy Scriptures, both of the old Testament and of the New.

The principle, or beginning of the Slave Power, arises out of fallen human nature. It consists in the lust of power, the lust of the eyes and the pride of life, and thus becomes the fruitful mother of ten thousand sins. It began in the pride and rebellion of the father of lies. He subjugated our first parents, and thus deprived them of the fellowship and love of their Creator, driving them from the paradise of Eden, and infusing into them the same lust of power which distinguished himself. The Slave Power then is an antagonistic principle to the loving and submissive spirit of the Child of God.

And FIRST, a leading principle of our holy religion, bearing upon this subject, is the *unity of the human race*—the absolute unity of *parentage* or *blood*, of *character* and of *destiny*. As the Apostle declares, "*God hath made of one blood every nation of men, to dwell upon all the face of the earth, having determined their fore appointed times, and the boundaries of their dwelling places, that they might seek the Lord, if truly they might feel after him and find him.*" All the so-called races, therefore—the white men of Europe, and the black men of Africa, the tawny men of Asia, and the copper-colored men of North America are all of one blood, sprung from one parentage, created by one God, redeemed by one Saviour, and rapidly hastening to one judgment seat. I am not ignorant that certain men called by the world *philosophers*, have de-

nied this doctrine of the Holy Scriptures. Whoever denies the simple, plain teaching of the philosophy which has come from Heaven, is in so far astray from the truth, and his philosophy is false. The creation of man and the peopling of the earth are distinctly revealed. There are some differences of feature, color, and form, but all these are only the varieties which God impresses upon his wonderful works. The colored man *is a man*; intellectually he is a man; morally he is a man; in religion he is a man; physically and physiologically he is a man. Slaveholders themselves confess that he is of the human race and not of the brute creation by their frequent intermarriages with the colored people and those descended from them.

So plain a case as this I will not dwell upon. The man who denies that the negro is a fellow man, is either wanting in candor or he has not studied the subject as he ought to have done. He knows not God nor His Word, nor yet man, nor human science as he ought to know it. If there is any truth clear in God's Word, or in God's works it is clear that the colored man is as truly a man as the white man is a man.

One of the examples afforded by the Old Testament of God's abhorrence of this wicked principle of oppression or *the Slave Power* is seen in the history of the deliverance of the children of Israel out of the hands of the Egyptians. We propose to dwell upon it at some length, as it affords some striking points of similarity to the bondage and deliverance of the colored race in these States.

In the first chapter of Exodus we are told that the "*Egyptians did set over the children of Israel taskmasters, to afflict them with their burdens; and they built for Pharaoh treasure cities, Pithom and Raamses; but the more they afflicted them the more they multiplied and grew; and they were grieved because of the children of Israel, and the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field. All the service wherein they made them serve was with rigor.*"

Under these circumstances, those abolition children, Moses and Aaron were born. Moses, by the care and providence of God was hid by his mother on the banks of the river Nile, until he was found by Pharaoh's daughter and adopted as her own child, and grew up as a son in the palace of the King.

"*It came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens, and he spied an Egyptians miting a Hebrew, one of his brethren, and he looked this way and that way, and when he saw that there was no man he slew the Egyptian and hid him in the sand.*"—Ex. 2: 11–12.

"*Now when Pharoah heard this thing he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian.*"—Ex. 2: 15.

In this enterprise of Moses we have a prototype of John Brown's effort to free the slaves of Virginia; and John Brown's effort was no more absurd than the effort of Moses. The results were substantially the same—except that Moses escaped and John Brown was hung.

Forty long years intervened, and the children of Israel sighed by reason of the bondage, and they cried; and their cry came unto God, by reason of the bondage, (*verse*, 23,) *and God heard their groaning*; and as Moses wandered in the solitary wastes of Sinai, attending to the flocks of Jethro, his father-in-law, "*God* (*the Messiah*) *appeared to him in a flame of fire out of the midst of a bush, and behold the bush burned with fire and the bush was not consumed*,"—fit emblem of his people, burning in the fire but not consumed. "And God called unto him out of the midst of the bush and said: Moses! Moses! and he said, Lord, here am I. And Moses hid his face, for he was afraid to look upon God. And the Lord said I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a

large, unto a land flowing with milk and honey. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt. And Moses said unto God, who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Moses continued for a long time to hesitate and to make excuses. He plead his inability, his want of eloquence, that he was slow of speech and of a slow tongue. He said the people would not believe on him; they would look upon him as a poor abolition fanatic, and that he could do nothing with such a great king as Pharaoh and such a mighty people as the Egyptians.

How aptly all this describes the case of many of the Christian churches and the Christian ministers of our day. They hesitate and are fearful; they pray to be excused. This bondage of the negro, they say, we have nothing to do with; it is a political matter altogether. "O Lord," these ministers say, "help me simply to preach the gospel, and let this negro question alone. I can do nothing about it in any way. Pharaoh is very powerful, and I am very weak; besides, it is wicked to resist the powers that be. Being ordained of God, he that resisteth the power resisteth God." Thus our own branch of the church, for more than half of a century has been excusing herself, and has even allowed her members to hold men and women in cruel bondage, until the last General Conference broke the spell, and nobly uttered the true testimony of God, that slavery is "*contrary to the laws of God and nature.*"

But while Moses was making his excuses, it pleased God to extend the agitation of this question, and Aaron was called, who proved to be a ready abolitionist; and he went and met Moses in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord, and all the signs which he had commanded him. And now the agitation is still further enlarged, and all the elders of Israel are called to a general abolition meeting, and Aaron made a long address to them, and spake all the words which the

Lord had spoken unto Moses; and then abolition preaching became general among the people, for it is said "*the people believed.*" Then Moses and Aaron waxing bold from their success with the people, walked into the court of Pharaoh and said, "*Thus saith the Lord God of Israel, let my people go!*" And Pharaoh said, "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." And now Moses and Aaron you keep the people from their work by your abolition harangues, "*get you unto your burdens.*" The people are very many—2,000,000 in number, and I cannot afford to have them spending their time hearing your abolition preaching. (Exodus 5: verse 6—*seq.*) *And Pharoah commanded the same day the taskmasters of the people and their officers, saying, ye shall no more give the people straw to make brick as heretofore; letthem go and gather straw for themselves. And the tale of the bricks which they did make heretofore, ye shall lay upon them. Ye shall not diminish ought thereof, for they be idle; therefore they cry, saying, let us go and sacrifice to our God. Let there be more work laid upon the men. * * * and let them not regard vain words.*—That is, abolition speeches.

And the people fared far worse from this abolition agitation than they did before; and even the faith of poor Moses after all his abolition preaching, began to wane, and he cried out "O Lord wherefore hast thou so evil entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in thy name he hath done evil to this people; neither hast thou delivered thy people at all."

But the Almighty was firm—said he, "Moses, I AM THE LORD. *Go tell the children of Israel that I will yet bring them out from under the burdens of the Egyptians, and I will yet redeem them with a stretched out arm and with great judgments*"—God published his proclamation of Freedom to the down-trodden people by his servant Moses,—and yet the people "*hearkened not from anguish of spirit and for cruel bondage.*" We need not be surprised then if we should witness a similar disregard in respect to the recent Proclamation of our President,

arising from the depressing influences of a life of cruel bondage.

First Plague of the Egyptian slave power: *The Nile turned into bloood.* But Moses waxed still more bold and defiant in his demands on the slave power of Egypt.—Again he went to Pharaoh and said, "*The Lord God of the Hebrews hath sent me unto thee saying: let my people go that they may serve me in the wilderness.*" and then he adds the threat: "If you will not let the people go, God will turn the waters of the Nile into blood, and the fish shall die and the river shall stink."

This turning the waters into blood may represent the bloody nature of the slave power:—the poor slaves being often maimed by hard labor, by whips, by shooting, hanging, and blood hounds.

When I have thought of the blood thirsty nature of the slave power in our own land, I have been led to ask myself this question: Why did not the Egyptian slave power smite Moses to the earth? There was an unseen hand that withheld them. Moses was a chosen vessel for a specific work, and he was immortal till his work was done. The diabolical Slave Power of our own land, it is well known, had plotted the death of our modern Moses, Mr. Lincoln, and swore he should never be inaugurated as President of the United States. With this fell intent they actually did beset the cars in the city of Baltimore. But God had brought him along in a previous train.

But Pharaoh hardened his heart and would not hear the command of God nor heed his threatening. Whereupon God commanded Moses and Aaron and they stretched out their rods over the river and over the waters of Egypt, and they became blood. And for seven days there was no water to drink in all the land of Egypt, and the fish died and the river stank. Thus it is that the cruelties of the Slave Power of our own land have made it a stench in the nostrils of all good men both North and South.

Second Flague: *Frogs.* And again the Lord spake unto

Moses: "*Go unto Pharaoh and say unto him, thus saith the Lord, let my people go, that they may serve me. And if thou refuse to let them go, behold I will smite all thy borders with Frogs.*"—Pharaoh refused, and the result was that frogs came up and covered all the land of Egypt. *And the frogs died and a great stench again came up over all the land.* But so inveterate was the love of Pharaoh and his people of slavery that yet they would not yield.

These frogs may symbolize the Garrisonian abolitionists, who greatly excited and plagued the American Slave Power. All honor should be given to those noble men and women, who twenty-five years ago proclaimed abolition and emancipation as the duty of the nation. But when they went so far as to proclaim not only the abolition of slavery, but the abolition of the church of God, the ministry, and the Union and the Constitution of these States, they then like the frogs of Egypt became a "stench" over all the land.

THIRD PLAGUE: *The lice.* And then a third time God plagued them, and sent upon them swarms of lice. "*And all the dust of the land became lice through all the land of Egypt, and it became lice in man and in beast.*" I suppose these lice must be the political and ecclessiastical *compromisers* with slavery—a very numerous yet detestable race, who say, "let us do, or at least consent to evil that good may come." "Whose damnation" as Paul says, "*is just.*"

In this brief review of the history I must not omit to notice the class of men at Pharaoh's Court who were the *pro-slavery preachers* of that day. They are called "The Magicians." When the waters became blood, they said that was no argument for anti-slavery; they could do that as well as Moses. So also when the multitude of frogs came up, they again said *that* was no argument, as they could gather frogs together as well as Moses. But when the whole earth was alive with lice these gentlemen gave it up and said: "*This is the finger of God;*" yet the slave power hardened its heart and would not let the people go.

FOURTH PLAGUE: *The Flies.* Again, therefore God said

unto Moses: "*Arise up early stand before Pharaoh and say: Thus saith the Lord let my people go! Else if thou wilt not let my people go I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses. And the flies came up and covered all the land, except the land of Goshen, where the children of Israel dwelt.*"

In this plague of flies, it strikes me we have the genuine free soil party, who became very numerous and flew very extensively even over to distant Kansas and California, and bred these flies very fast, and in 1856 came very near electing Mr. Fremont as President. They plagued the Slave power terribly, and actually did elect Mr. Lincoln in 1860. And now the heart of Pharaoh seemed to relent but not in reality; they only wanted a compromise. And he said to Moses, if you will only entreat the Lord for me and take away these flies, I will let you sacrifice "*in the land.*" I will give you time to hold your religious meetings, but you must stay *in the land*, &c. But Moses said nay; we will go at least three days journey in the wilderness. Very well, said Pharaoh, you may go, but you must not go very far. *He still wished Moses to compromise the matter,* and not go so far. But Moses would make no compromise. Then Pharaoh hardened his heart at this time, also neither would he let the people go.

Fifth Plague: *Death of the Cattle.* Then the Lord said unto Moses a fifth time: "*Go in unto Pharaoh and tell him, Thus saith the Lord God of the Hebrews:* Let my people go, *that they may serve me. For if thou wilt refuse to let them go, and will hold them still: Behold the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep. And all the cattle of the Egyptians died.*" In addition to this God told Moses and Aaron to throw hands full of dust and sprinkle it towards heaven, and it became a boil breaking forth with blains upon man and beast.

But Pharaoh and the Slave power hardened their hearts, and would not let the people go. These horses and camels

and oxen and asses, strike me as symbolizing the great Democratic party at the North upon which the slave power was accustomed to ride into office—most of which cattle finally died in the Charleston Convention. But a few still live to influence elections, and so in love are they with their old trade that they beg still to carry the infamous Slave Power on their backs.

But what do these "hands full of dust sprinkled towards heaven" symbolize? I think these must be the abolition and free soil newspapers and preachers, sending forth upon the winds the fine dust of their doctrine which cleaves to the sides of the pro-slavery cattle, causing severe itching and inflammation and "a boil breaking forth with blains."

SIXTH PLAGUE: *The hail and fire.* Then a sixth time the Lord said unto Moses, "*Arise up early and stand before Pharaoh and say unto him, Thus saith the Lord*: LET MY PEOPLE GO, *that they may serve me. For I will at this time send all my plagues upon thy beasts, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.*

Yet exaltest thou thyself against my people, that thou wilt not let them go? Behold to-morrow about this time I will cause it to rain a very grievous hail such as has not been in Egypt since the foundation thereof until now. And the Lord sent thunder and hail, and fire ran along upon the ground, and the Lord rained hail upon the land of Egypt. So there was hail and fire mingled with hail, very grevious, as there was none like it in all the land of Egypt since it became a nation. Only in the land of Goshen where the children of Israel were was there no hail."

Allow us to remark in passing how like the case of Israel in Goshen, is the case of the poor slave at this moment in the South; the iron hail of the contending armies, and the bursting shells flashing along the ground do not touch him. He is far away in the rice swamps and the corn fields of the south. Northern pride says we will not fight side by side with negroes; Southern tyranny says let him dig on the plantations, or go along and dig our rifle-pits or throw up

fortifications for us. It will not do to trust these blacks with arms especially near the Lincolnites. Thus the bondman escapes God's hail and fire.

See again how this mill of heaven turns, and grinds out the meal of freedom for the poor slave. The armies of the North confiscate him setting him free when he belongs to rebels; the armies of the South confiscate him when he belongs to union men. Thus which ever way this mill turns it brings life to the bondman. "*This is the Lord's doing it is marvelous in our eyes.*"

And not only is he not even a subject of draft according to our present laws, but he has scarcely yet been allowed to volunteer. How strangely has God thus shielded the poor, the needy, the despised colored man; the war is all for him and he is not even touched with the slightest of its hardships.

"*And the hail smote through all the land of Egypt all that was in the field both man and beast and the hail smote every herd of the field and break every tree of the field*'.'

This sixth plague thoroughly frightened the great Egyptian slave holder; for it is said Pharaoh sent and called for Moses and Aaron and said unto them, "*I have sinned this time. The Lord is righteous and I and my people are wicked: Entreat the Lord (for it is enough) that there be no more mighty thunderings, and hail, and I will let you go, and ye shall stay no longer.*"

It is precisely this, the American Slave Power now needs: the thunder and hail and fire of *Union* cannon, and we shall soon hear them cry with their old father Pharaoh *we have got enough, we have sinned, we are very wicked, only stop this hail! this terrible hail!*

One would think that this inveterate representative of the Slave Power would now have been ready to yield and let Israel go, but nothing of the kind does he propose. As soon as he saw that "*the hail and the thunder were ceased he sinned yet more and more, and hardened his heart he and his servants, neither would he let the children of Israel go.*"

So we think it will be with the Slave power of the South as soon as the hail and thunder of Northern cannon cease, they will only sin yet more and more, and harden their hearts. In other words, only let the submissionists' doctrine prevail, the doctrine of Mr. John Van Buren, of Mr. Fernando Wood, and others of the same class, all miserable cattle for the Slave Power to ride upon, and the chains of slavery will be forged anew for many generations, and new occasions will arise for other wars ten times more desperate and bloody than this one in which we are now engaged. No other thought therefore should be indulged but that of a most vigorous prosecution of the war, with all the power God has given us. I repeat, these men have been beaten in the argument on the question of human rights; they have been beaten at the ballot box; *they must now be beaten on the field of battle.*

Thus did God and Moses with Pharaoh. They vigorously prosecuted the war.

SEVENTH PLAGUE: *Of Locusts.* And again, even a seventh time Moses and Aaron went in unto Pharaoh, and said unto him, "Thus saith the Lord God of the Hebrews, LET MY PEOPLE GO THAT THEY MAY SERVE ME. *How long* wilt thou refuse to humble thyself before me? Else if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coasts, and they shall cover the face of the earth, that one cannot be able to see the earth; and they shall eat the residue of that which is escaped which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field."

And Pharaoh's servants said unto him, "*how long shall this man be a snare unto us? Let the men go that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?*"

This is precisely what many persons of the border States are beginning to say: let the slaves go. Do you not see that otherwise the border States and the whole Southern country will be destroyed? As the locusts of armies both of the North and of the South are necessarily eating out the

substance of the most fertile regions of the southern country, and preventing the labor which otherwise would be bestowed in the cultivation of the soil, the whole country is necessarily rendered a desolation, and great scarcity, if not famine, must be the result. Many persons seeing what is already foreshadowed, are ready to say *let the slaves go*. But like Pharaoh, the great body of the slaveholders remain incorrigible, and nothing will satisfy them but their *independence*, as they call it, and the *retention of their slaves*.

In the meantime Pharaoh makes another effort at compromise. He does not relish the idea of locusts filling all the land, and eating up every green thing. So he ventures to say to Moses and Aaron, "*ye that are men may go* and serve the Lord, as ye desire," that is, you *men may go*, but you must not take your wives and children! nor your property! But Moses disdained to regard any such miserable compromising, and stretched forth his rod over the land of Egypt, and the "*locusts came up over all the land of Egypt, and rested in all the coast of Egypt, and they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the field, and all the fruit of the trees which the hail had left, and there remained not a green thing in the trees or in the herbs of the field through all the land of Egypt.*"

A similar, if not the very same punishment, doubtless awaits the slaveholders of the Southern States. The influence of the Proclamation will inevitably thin out the colored population. The white male population is already almost entirely given to military occupations and pursuits; the cultivation of the soil will be almost entirely neglected, and desolation must come over the land as truly as though literal locusts had eaten it up.

Whether they will or not, the Southern people must soon learn that corn and not cotton is king; and we must soon learn another fact, that there is a king over *both corn and cotton*. Pharaoh, under the influence of *starvation* was, for awhile very penitent; but as soon as the locusts were gone he again hardened his heart, and would not let the children of Israel go.

EIGHTH PLAGUE: *The dreadful darkness that might be felt.* Then the Lord said unto Moses: "*Stretch out thine hand towards Heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. For three days this dreadful darkness continued. They saw not one another, neither rose any from his place for three days, but all the children of Israel had light in their dwellings.*" Is not darkness even now resting down upon the wicked slaveholder, and is not the day dawning on the cabins of the slave?

But the persistent, inveterate slave king was only the more enraged at this last visitation, and declared that he would take the life of Moses should he come into his presence again. "Thou hast spoken well," said Moses, "*thou shalt see my face no more.*"

NINTH PLAGUE: *The smiting of the first born:* One plague more—the smiting of the first born, and this haughty slave power was really broken down "*And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. And he called for Moses and Aaron by night and said, "Rise up and get you forth from among my people, both ye and the children of Israel—also take your flocks and your herds and begone. And the Egyptians were urgent upon the people that they might send them out in haste. For they said we be all dead men.*"

Such were the desolations of the vile Egyptian slave power before they would let Israel go. Death entered into every house, and universal mourning spread over the land; and all for the love of a wicked tyranny over a feeble people. And so it will be I anticipate at the South; it will only be when death has entered into every house and when inevitable *death* stares the guilty rebels in the face that they will yield their fiendish grasp.

And would to God for the honor of human nature, we could stop here. One would have supposed this to be the last act in the drama. But not so: *the infernal lust* of

power had so infused itself into the souls of the Egyptians that they broke all their solemn covenants; gathered together the chariots and horses of Egypt and pursued after Israel, poor, panting, fleeing Israel; and overtook them on the shores of the Red sea. And if the Lord God of the Hebrews had not again miraculously interfered the accursed slave power would have brought them all back again into bondage. But God opened the waves of the sea; drove back its mighty waters, and made dry a pathway to the other shore. Israel entered 2,000,000 of people with their flocks and herds, and in the morning light stood in triumph on the hills of Midian. The Egyptians seeing which followed after, eagerly pushed into the very channel of the deep, Pharaoh, his chariots and horsemen and all his mighty army. Then God suffered the sea to return to its strength, and the hosts of the slave power of Egypt "sunk like lead in the mighty waters."

Then Moses said, ***Ex.*** 15:

"I will sing unto the Lord,
For he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea;
The Lord is my strength and song;
He hath become my salvation;
Thy right hand O Lord is become glorious;
Thy right hand O Lord hath dashed in pieces the enemy;
The enemy said, I will pursue, I will overtake, I will divide the spoils;
Thou didst blow with thy wind;
The sea covered them;
They sank like lead in the mighty waters;
Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The question arises, can we expect any better things of the Slave Power of the United States, than of the Slave Power of Egypt? A comparison of the two would, I think, clearly show that for its extent and power, that of the United States is vastly in advance of that of Egypt; and not only so, but for its diabolical refinements of cruelty and oppression there is no comparison.

Can we then expect to break the infernal grasp of the Slave Power of the South by any thing less than the absolute destruction of all its organized military forces? really nothing less than this can be anticipated. Pharaoh and his army must be swept away. Not a single solitary armed rebel can be allowed to live, as the old Roman Senator used to commence and close his every speech with the sentence: "*Carthago delenda est, Carthago delenda est.*" So it is necessary for the Union to take for its standing motto and first principle of action.: *the Slave Power must be destroyed.* It is the grand source of all our woes. The organized armies that protect it *must be destroyed;* and if they will not yield short of this they must be whelmed as Pharaoh's hosts beneath the waves of death. Sad alternative! but the God of heaven has set the example, and we are plainly commanded to walk in his steps.

But says some pro-slavery apologist, did not these same Hebrews after becoming free turn slave holders themselves, and that too by express permit from God? I answer no! and will proceed to vindicate my answer:

First, Let it be understood that there is, and always ought to be, a distinction made between servitude which is voluntary, and servitude which is involuntary or compelled.

Voluntary servitude is right, always right; involuntary servitude (except for crime) *is wrong; always wrong.* The first is *freedom*; the service of a man, who freely serves. The second, is SLAVERY, *oppression*, or the service of a man who is compelled to serve against his will, without wages, without the rights of marriage and of control over his children.

The question now recurs what was the *servitude* found among the ancient Hebrews. A minute discussion cannot of course be attempted in the limits of a single discourse. But results may be briefly stated. Our first result is that Hebrew servants wrought for wages and that their service was voluntary; and never involuntary, except for crime, as in the case of the thief, see Exodus 22: 24. "*If the thief have nothing* (with which to make restitution) *he shall be*

sold for his theft," i.e., his services shall be sold by the civil authorities, until restitution is made, or for a sum sufficient to make good the loss of the articles stolen. Here is a case of involuntary servitude, but it is for crime. Two instances of personal seizures for debt are mentioned as in 2 Kings 4: 1, and Matt. 18: 25. But it is altogether doubtful whether the Jewish law ever made or sanctioned personal seizures for debt even. The passage which reveals the condition of the Hebrew servants to the fullest extent is found in Exodus 21: 2–11. I will translate the passage and offer such remarks as seem to be needful for its elucidation.

Verse 2. "*If thou get a Hebrew servant, six years he shall serve, and on the seventh year, he shall go out free for nothing.* If thou "*get*" a Hebrew servant, no mater how whether by gift or by hiring for money, or on any other condition, you must not oblige him to work for you longer than to the Sabbatic year; he shall then be free to leave. Is there any slavery or involuntary servitude in that I would ask? The translation of the English version "*buy an Hebrew servant*," implies a seller. If the seller was any other person than the servant himself or his parent or guardian, this sale would be unlawful and a crime, as appears from the 16th verse of this chapter. "*He that steals a man, or sells him, or if he be found in his hand shall surely be put to death.*" So more fully Deut. 24: 7, *If a man be found stealing any of his brethren of the children of Israel and maketh merchandize of him, or* SELLETH *him: then that thief shall die.* If there is any selling in the case therefore it must be understood of the servant himself or of his parent or guardian, and the service must be voluntary.

Verse 3. "*If he came in by himself he shall go out by himself. If he be married his wife shall go out with him*," i. e., if he came into service a single man, he goes out as such. If he came into service a married man, or if he marries a wife in the mean time, his wife goes out with him.

Verse 4. "*If his master have given him a wife, and she have borne him sons or daughters: the wife and her chil-*

dren shall be her master's but he shall go out by himself." If the wife owes service to the master then she still remains to discharge that service though she must still continue as the servant's wife.

Verse 5, *"But if the servant says I love my master my wife and my children, I will not go out free;"* then he has the privilege of staying, and his master must support him.

Verse 6, *"Then his master shall bring him unto the Judges."* (or unto *God* as the Hebrew reads,) to acquaint them with the fact of the servant's voluntary choice. *"Then he shall bring him to the door or to the door-post and shall bore his ear* through with an awl, *and he shall serve him forever*; i. e. as long as he lives, or as long as his master lives, and as it is a case of voluntary servitude he can stay with his master without regard to the year of Jubilee. This case of voluntary service for life is one which frequently happens in almost every community; often a favorite servant is retained during life, the servant desiring it.

A father might sell his daughter as a maid servant with the view of her becoming a wife, as appears from the 7th and 8th verses; *"And if a man sell his daughter to be a maid servant, she shall not go out as the men servants do,"* (on the Sabbatic year;) but shall remain still with her master, for the simple reason as I apprehend that she may yet have suitable opportunity to gain upon the affections and interests of her master, so that he may be induced to make her his wife. This appears from the next verse. *"If she be evil in the eyes of her master, who has not fixed upon her* for a *wife, he shall let her go free, he shall not have power over her to sell her to a strange people seeing he hath dealt deceitfully with her."* This idea that the father sells his daughter with the view of her becoming a wife is further confirmed by the ninth and tenth verses: *"But if his* [the master's] *son shall marry her, he* [the master,] *shall do for her according to the custom of daughters,"* i. e., he shall do for her and provide for her as though she were his own daughter; give her just the same dower. *"And if he* [his son] *take another woman, her food and raïment and her privilege as a wife he* [his son] *shall not*

diminish." Thus the Mosaic law most carefully provides that a poor girl whose father has, by his poverty, been driven to sell her while she was yet a minor, and yet unmarriageable, should not be abused; her rights are most carefully guarded.

We feel warranted in saying, therefore, that there was no enslavement whatever of one Hebrew by another. But says the objector, did they not enslave the Hebrew Canaanites, and also strangers and sojourners who came among them? The passage most favoring the views of the objector is recorded in Leviticus 25; 44, 46:

"*Thy male servant and thy female servant, which shall be to thee from the heathen which are around about you, from them ye shall get the male servant and the female servant; also from the children of the transient people. The strangers with you—from them ye shall get, and from their families which are with you, which they bare in your land; even they shall be to you for a possession, and ye shall inherit them for your sons after you for a possession forever. Of them ye shall have servants and over your brethren the children of Israel; each one over his brethren; thou shalt not rule over him with rigor.*

I have rendered the passage exactly and literally according to the original; and I must say that after reviewing it all in its connections and scope, I see nothing here of involuntary servitude or chattel slavery.

The words *qnebedh* and *amah*, *male servant* and *female servant* respectively, are improperly rendered in our English version "*bond-man*" and "*bond-maid.*" In this respect the version is inconsistent with itself as in most other instances these terms are rendered simply *man servant* and *maid servant.* Thus the mere English reader gets the impression that a bond-man's case was more severe than that of a man servant.

In a sermon a year and a half ago above referred to, I ventured to say in connection with this passage that there were two classes of servants among the Hebrews, *hired* servants and *bond* servants, or more accurately I now should say, *Hebrew servants* and *servants of Canaanite or heathen origin.*

The Canaanites or heathen in Palestine were the original possessors of the soil. God foreseeing their increasing wickedness promised the country to Abraham, but assured him it would be 400 years before they should come into possession, "*for the iniquity of the Amorites is not yet full.*"

What right had the Jews to the land of Canaan? it has been asked. I answer they had no right except as God gave it to them. But God never acts without a good reason. He never punishes a nation as he punished the Canaanites without a good reason therefor. This reason is declared in several passages. The sins, especially of *licentiousness* and *idolatry*, became so prevalent that God abhorred the land.

"*Defile not yourselves in any of these things,*" said he to the Hebrews, "*for in all these the nations are defiled which I cast out before you. And the land is defiled, therefore I do visit the iniquity thereof upon it. And the land itself vomiteth out her inhabitants.*"—Lev. 18: 24, 25.

All that do these things (viz: idolaters, diviners, enchanters, witches, charmers, consulters with familiar spirits necromancers,) *are an abomination unto the Lord, and because of these abominations the Lord doth drive them* [the Canaanites] *out from before thee.*"

"Not for thy righteousness or the righteousness of thy heart dost thou go to possess their land, but for the wickedness of these nations the Lord thy God doth drive them out from before thee."—Deut. 9: 5.

On this account, therefore, the Canaanites were dispossessed of their lands and became servants unto Israel. Thus was fulfilled the prophecy of Noah, uttered more than a thousand years before: "*Cursed be Canaan, a servant of servants shall he be to his brethren.*" This does not refer to the African race at all, but to the descendants of Canaan, the Canaanites who never went to Africa, and were the only descendants of Ham who remained in Asia. What now was the necessary condition of this people? Deprived of their landed possessions, they necessarily became servants to those who owned the soil. They must have bread to eat

and raiment to put on. How could they get these things without giving their labor to the Hebrews? The Hebrews were not only the proprietors of the soil, but they must ever remain such. About twenty-five acres was given to each family, and it could not be alienated further than the year of Jubilee. The consequence was, therefore, that however prosperous a Canaanite might be in acquiring real estate, it would all revert to the Jewish owners on the year of jubilee. It was his destiny then, and, indeed, of all other foreigners, to be servants to the Hebrews and that forever, unless they left the country.

It must be borne in mind further, that this communication or declaration of God to the children of Israel was made while they were yet in the desert. God, as an anxious father, looks forward to the future and makes provision for his beloved children. He tells them of the land of Canaan, a land flowing with milk and honey. He admonishes them that when they get settled in that land they must treat one another like brethren. When it becomes necessary for a family to have a servant they should rather employ those of the Canaanites, than the children of their Hebrew brethren. That these Canaanites have become a low and miserable race by their vices, but yet they may be employed and had better be employed by you as servants than to be left as pests of society, without employment. They shall be in the land and in this relation shall be to you and to your sons "a possession forever," i. e. as long as you continue faithful to me, and continue to keep possession of the land. For God had already told them that if they fell into the vices of the Canaanites they, too, like the Canaanites, should be driven out of the land.

The term *forever*, therefore, is limited according to the nature of the subject to which it is applied, as in this case to the life-time of the masters, or the life-time of the servants. Instances of entire classes remaining for some time in the condition of servants are not uncommon.

Take the Irish people who have emigrated to this country; not being owners of real estate, as soon as they land on

our shores, they are under the necessity of taking the condition of servants, and a father might at this day say to a son about to settle in life, as Moses said to Israel: "My son, you will take servants, male and female, from among the Irish people; they make excellent servants; you will do better to employ them than to employ those of your own kindred, or those of your own nation." The passage really amounts to no more than this, except that the Canaanites became servants because of immoralities, while our Irish people have become such from the oppressive customs and laws of the mother country, in general, without any fault of their own.

And we should observe further, lest oppressive service should be too uninterrnitted, the Canaanite and heathen servants had their rest on each seventh or Sabbatic year, and on the year of jubilee received a full release and discharge, as the text plainly implies: "*Proclaim liberty throughout all the land, to all the inhabitants thereof.*" We conclude, therefore, that there was no such thing as involuntary servitude, except for crime, under the Mosaic ceremony among the Hebrews. After a careful review of the subject we still say as in the discourse above referred to, so far from slavery being an institution of the Old Testament, we find numerous denunciations of God against it, and its attendant sins, e. g: "*He that stealeth a man and selleth him, or if he be found in his hand he shall surely be put to death.*"—Ex. 21: 16. "*For they are my servants which I brought forth out of the land of Egypt. They shall not be sold in the market as the wicked heathen sell slaves in the market.*"—Lev. 25: 42. "*If a man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, then that thief shall die, and thou shalt put evil away from among you.*"—Deut. 24: 7.

"*Therefore thus saith the Lord ye have not hearkened unto me in proclaiming liberty, every one to his brother, and every man to his neighbour; behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.*"—Jeremiah, 34: 17.

"*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?*"—Isaiah, 58: 6–7.

We say, therefore, with the highest degree of confidence, that the supposition that our Christian Scriptures do in any respect sanction the practice of involuntary servitude, except for crime, is an entire misapprehension. From Genesis to Revelation, their teachings inculcate justice and humanity, righteousness and truth, freedom and liberty to every child of man.

What should be our conclusion then as to the teaching of the Old Testament? On which side is the Almighty, on the side of the oppressor or on the side of the oppressed? Who is to triumph then in this contest? Is the Lord of hosts to be cast down? Is Satan and Slavery and Slaveholders to triumph over Him?

Our time will not admit of extending the argument from the Old Testament at much further length. Our text is the key-note of freedom, sounded on the opening of the jubilee. "*Proclaim liberty throughout all the land to all the inhabitants thereof.*"

The year of jubilee was a type of the glorious gospel of the Messiah, the Son of God. *The year of jubilee*, literally the year of the shouting, because it was ushered in with shouts and the sound of trumpets. So the gospel was ushered in at the birth of Jesus with the shouts and songs of angels, and of the shepherds of Bethlehem. As the year of jubilee proclaimed deliverance to the captive and the slave, so the gospel proclaims deliverance from sin. As the year of jubilee restored the Israelites to their paternal possessions, so the gospel restores to man his forfeited inheritance as a child of God and an heir of heaven. Now as the greater includes the less, and the thing signified includes the sign, so the gospel includes, not only spiritual freedom, but deliv-

erance and liberty also to the captive and the opening of the prison to them that are bound.

It is to this that the prophet Isaiah alludes in his visions of Messiah and His kingdom as recorded in the 61st chapter: "*The spirit of the Lord Jehovah is upon me because the Jehovah hath annointed me to preach good tidings unto the oppressed; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn; to give to them that mourn in Zion beauty for ashes; the oil of joy for mourning, and the garments of praise for the spirit of heaviness.*"

Such are the visions of the ancient seers of the gospel day, both as recorded in the prophets and in the psalms,—*liberty* to the captive and vengeance upon the oppressor.—*See Psalm* 72.

"Messiah shall do justice to the *poor* of the people;
He shall save the children of the *needy*,
And shall break in pieces the oppressor;
He shall come down like rain upon the stubble,
As showers that water the earth;
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
The inhabitants of the desert shall bow before him,
And his enemies shall lick the dust.
Yea, all kings shall fall down before him,
All nations shall serve him;
For he shall deliver the *needy* when he crieth
The *poor* also, and him that hath no helper.
He shall spare the *poor* and *needy*,
And shall save the souls of the needy.
He shall redeem their souls from deceit and violence,
And precious shall their blood be in his sight."

The final overthrow of the Slave Power, therefore, must be a necessary result of the prevalence of the Christian religion as presented and revealed in the Old Testament Scriptures. Messiah *must* deliver the poor slave when he crieth as well as the poor Israelite out of the bondage of Egypt.

Now let us look at a few principles of the New Testament as confirming still further the overthrow of oppression; and especially the overthrow of the Slave Power of this land, the vilest form of oppression the world has ever seen.

Our Savior said to his disciples, "*They appearing to rule over the Gentiles exercise Lordship over them, and their great ones exercise authority upon them;*" i. e. use their power tyrannically as wicked masters over their slaves, "*but so it shall not be among you, but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many.*"

The blessed Savior here forbids the whole spirit and practice of the Slave Power. No exercise of tyrannical, unreasonable, oppressive authority is hence allowed by our holy religion. The meek, quiet, loving spirit, the spirit which prefers the good of others rather than our own, is the spirit of the Savior and of his religion. As far as lieth in us we are to live peaceably with all men.

"Beloved," says the Apostle, "avenge not yourselves but rather give place unto wrath," i. e. do not exercise it; for it is written "*vengeance is mine, I will repay saith the Lord.*"

Are we not then to defend ourselves, will any one ask, when assaulted? We are not to be in haste about defending ourselves, our "*charity suffereth long and is kind, is not easily provoked, beareth all things*" as we have done with the infernal Slave Power for more than a whole generation, as the poor colored people themselves have done. But now our charity has gone to its utmost limit. God must work and we as God's police must work with him. When this wicked Slave Power slew our fathers and brethren, yea, even innocent women and children as in Kansas; when it laid its bloody hands upon the Government of the United States seized its property, and shot down its soldiers,—its heaven appointed police, for the protection of its innocent citizens, and the punishment of evil doers, *then* it *was* time for God to work, for "*vengeance belongeth unto the Lord.*"

The magistrate is God's minister and servant. "*Be afraid of the power,*" says Paul. "*If thou do that which is evil be afraid, for he, [the magistrate,] beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*" Our Christianity, therefore, while it teaches charity and good will calls upon us to sustain good government and to put down wicked rebellion. When the government with its ordinary force is not sufficient, it must call to its aid its loyal citizens. They must rush to its rescue. Our soldiers are, therefore, God's police. Our generals, our colonels, our captains are all performing a duty to both God and their fellow men by hastening to the overthrow of this Satanic rebellion which now affects us. Go, men of God! shoot down and destroy every rebel with arms in his hands. It is a sacred duty which you owe to God, your country, and your fellow men.

On the ground, therefore, of sustaining a righteous government, yea, the best government that ever existed on the face of the earth and among men, on this ground, I say, it is a religious duty to fight, and especially so when it is not only a rebellious power, but an infamous Slave Power that assails us and our children, and the hopes of liberty and religion for many generations.

Governments must exist; governments under God, to restrain the evil and punish the offender against good order and good morals. Governments just and upright, not tyrannies, not exercising lordships as among the heathen, nor a Slave Power as that in our Southern States. All such establishments are against the Christian religion, and as it advances, *they* must come to an end.

A true government, that which is according to the New Testament, is a THEOCRATIC DEMOCRACY, "*a government in which one is our master, even Christ, and all we are brethren;*" a government in which he that is greatest among us shall be the servant; a government in which the executive, the legislative, and the judicial authorities shall spring directly from the body of a Christian and intelligent people, arrayed under Constitutions acknowledging the Supreme Ruler of the

world, and the Holy Word of God as the supreme law; a government in which the rule of majorities expressing its will at frequent intervals, shall be acknowledged under God, and in accordance with the principles and teachings of his Holy Word. Such a government would of course speedily slough off every Slave Power, and all oppression, and ungodly and tyrannical and unjust rulers; it would be a government in a word, in which the Christian principle of universal brotherhood would be acknowledged and enjoyed so far as could be in corrupted, wicked human nature.

Such a government acknowledges and proclaims the principles laid down by the great and wise men who framed and adopted our glorious Declaration of Independence in which it is announced as a cardinal, fundamental principle that "all men are created equal, and that there are certain unalienable rights belonging to every man, as life, liberty and the pursuit of happiness."

Such a government also would acknowledge and delight in such a monument of political wisdom as the Constitution of the United States. I cannot agree with those hair-brained men who denounce the Constitution of the United States as an agreement with hell. Hear its noble preamble:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and *secure the blessings of liberty* to ourselves and our posterity, do ordain and establish this *Constitution* for the United States of America." Note the fact that this Constitution is designed to secure the blessings of *liberty* to ourselves and our posterity. It was then never designed to foster the wicked Slave Power of the South. The word slave is not in the instrument. A studious care was exercised lest the least countenance of this odious liberty-hating institution should be afforded by it.

The passage deemed objectionable reads as follows: "No person held to service or labor in one State under the laws thereof, escaping to another, shall, in consequence of any law or regulation therein be discharged from such service or la-

bor, but shall be delivered up on claim of the party to whom such service or labor may be due."

Now what plain common sense man in reading this passage would think it meant *fugitive slaves?* If it meant fugitive slaves, he would say, why did it not say fugitive slaves? Please look at the language: "No *person* held to service," &c. A slave is really not a person—he is a chattel—he is a thing—an animal merely in the eye of the Slave Code. It is only then by a construction entirely forced that we can make this refer to fugitive slaves.

Suppose further that it should please God to give success to the Proclamation of the President, and should cause that the bonds of every slave should fall off in sixty days from this date would not that sentence of the Constitution be important in reference to apprentices, minors and persons convicted for crime, in all time to come?

In the name of God then let the Proclamation be sustained, let every slave become free, and we shall have no need of altering the Constitution. Let it stand as it came from the hands of our fathers, a liberty-loving document, whether construed according to its letter or according to its spirit. If it was an unfortunate admission it is so only by the pro-slavery interpretations which have been put upon it. But do away with the accursed Slave Power and we shall have no more of this brood of vile interpreters. The Constitution will be all right, the dead flies, which caused our precious ointment to stink, will all be extracted, and the Union will be as our fathers' and our fathers' God designed it should be—free and independent States, in which every living man enjoys to their full rational and righteous extent his inalienable rights of life, liberty and the pursuits of happiness.

We receive then the Constitution as it reads; we receive it in its fair, logical and grammatical interpretation, and not according to the interpretation of the Slave Power, or the apologists of the Slave Power. The Constitution as it is and the Union as it was designed to be, and as it ought to have been—and now of right *ought to be*, this, it strikes me, is the just and proper view of this difficult subject.

We hold, therefore that our Constitution in its letter and spirit is a genuine, Christian document, and that it is not justifiable language to say that the "Constitution of the United States is an agreement with hell." Nor can we infer because the name of God is not found in it that it is therefore an infidel and anti-Christian document. The name of God is not found in the entire book of Esther, and yet we hold it to be an inspired production, and a part of the revelation of God.

While I would thus defend the Constitution and our fathers who framed it, candor and truth requires that I should admit that the interpretation of a majority of our statesmen of this paragraph of the fourth article has been in favor of the Slave Power. In a document thereore, of so much importance, affecting the interests and opinions of many millions of men, all ambiguity and all uncertain interpretations respecting human freedom should be removed. It will probably be the case, therefore, when the storms of war are over, and a new nation is born, that as soon as it can be constitutionally done, it will be thought best that this fourth article should be amended so as to be unmistakably on the side of freedom. But until this can be done, we should hold the Constitution as our Palladium—as the bond of our glorious Union, seceding from which, or levying war against which, or adhering to its enemies, giving them aid and comfort is simply treason and rebellion—sins both against God and man, and to be put down by all the power that God has given us.

But while we thus hold to the Constitution as it is, we do not hold to the "Union as it was," with Governor Horatio Seymour and his friends. What do these men mean by the "Union as it was?" Do they mean the Union, with the dominating, accursed Slave Power? Do they mean the Union, with three-quarters of its offices in the hands of the slaveholders? Do they mean the Union, with its Capital filled with slaves, and slave auctions and slave pens? Do they mean the Union, in a large portion of which there is no freedom of speech and of the press? Do they mean a Union in

which well-known and devout ministers of the Gospel are hung with grape vines for no other crime than that they belong to the Methodist Episcopal Church in the United States? Do they mean a Union in which *infamous ruffians* may shoot and kill peaceable citizens, burn their dwellings and drive innocent women and children, stripped of their all, into the cold storms of winter—and all this with impunity? Is it a Union in which a portion of the heads of departments and the Constitutional advisers of the President, are perjured scoundrels, and thieves and robbers? *May God save us from ever having such a union as this again!*

We now continue our New Testament argument in favor of the principles of this jubilee Proclamation.

We have already referred to the fact that the year of jubilee was typical of the greater and more glorious jubilee of the Gospel. If universal emancipation took place then, under the type, how much more must it be a reality under the *thing typified?* If then, under the old jubilee, the Almighty commanded that "*Liberty should be proclaimed throughout all the land to all the inhabitants thereof,*" how much more, under the dispensation of the Gospel of the later and more glorious jubilee? And if the priests were commanded to declare the coming of the jubilee—announce its coming from every hill-top with the blasts of trumpets, how much more the priests and prophets of this day! How loudly and mightily should they preach deliverance to the captive, and the opening of the prison to them that are bound!

It is a sad reflection we are now called upon to make, that so many ministers of the Gospel have failed in their duty at this point—in the North as well as at the South. It has been customary to say we must preach the Gospel, and not abolition, as though the abolition of the vilest oppression that ever saw the sun was not a duty enjoined by the Gospel; and further, it is said, we must preach the Gospel and let politics alone—slavery is a political matter; as though wickedness could be shielded from merited reproof and punishment by being called political. I do not find in the Scriptures that the minister is excused from preaching against

sins called political. Stealing, robbery and oppression are none the less sins, when allowed and protected by legislative enactments. The true Gospel preacher is to assail immoralities in legislative bodies and in political parties, for all such bodies and parties have sinned as individuals, and are individually accountable to the Great Judge of all. So our Saviour boldly encountered the Scribes and Pharisees, and the Apostles resolutely the chief priests of the Jewish Sanhedrim—the chief legislative political authorities of the Jewish people. There is only one case, or class of cases, of a political kind upon which the minister may be silent, that is, those cases which do not involve any moral or religious principle. Such matters the pulpit may wisely disregard.

But again I say, we must preach the Gospel, and the law as well as the Gospel, for the law is ever involved in the Gospel. And so we *must* preach "*deliverance to the captive and the opening of the prison to them that are bound*," *for this is a part of the Gospel.*

That the New Testament is in favor of human freedom and against oppression is clear from the great fundamental law, regulating human conduct as laid down by our Saviour, viz: "*Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself.* Loving our neighbor as ourselves must sweep away all oppression, all whips, all chains and manacles, all negro-stealing and negro-hunting with bloodhounds, all fugitive slave laws, in a word ALL SLAVERY.

And then there is another New Testament principle, the golden rule so called, and is thus expressed. "*Whatsoever ye would that men should do unto you do ye even so unto them.*"

These rules are so simple, so plain, that we cannot misunderstand them; "*the wayfaring man though a fool need not, cannot err in respect to them.*" Slavery cannot exist with these principles in operation for a moment. There could not be a slave in the whole Union were our people to adopt this day these plain principles of the New Testament. It is absurd to suppose that any sane man wants to be a slave; we all want our freedom, our liberty; and all men ought to

have it so far as may be consistent with the rights of our neighbor.

I must say, further, that with these principles in our hearts there would be no gradual emancipation. If slavery is a sin, contrary to the law of love and the golden rule, then it should be, and can be broken off at once. It would be strange preaching, which calls upon men to break off from stealing gradually, from lying gradually, from adultery and Sabbath breaking and swearing gradually. And if any fault is to be found with our President's proclamation it is precisely at this point ; that it puts off till to morrow what should be done to day. The text declares "*Proclaim liberty* [now,] *throughout all the land to all the inhabitants thereof.*" *Now is the year of jubilee.* Now *proclaim Liberty to the captive and the opening of the prison doors to them that are bound.*"

Alas! says the slave-holder and his wicked apologist, what shall we do? The negroes cannot take care of themselves. Alas! says the highwayman and the gambler, it wont do for us to break off at once; our wives and children will starve.

Alas, says the rum drinker and the tobacco chewer, It will never do for us to break off at once, we *shall surely die* if we do. Never fear my friends, you will not die but live. Break off at once; "Break of from your sins by righteousness and your iniquities by turning unto the Lord." Do not fear the consequences, *God will take care of them.* No man as a matter of fact was ever the worse off for doing the right thing.

The freed men will take care of themselves and of their masters and of their families too, only let them break every yoke, and pay them fair wages. Many masters in the border States have said to their slaves, during the past year, I will pay you wages if you will stay and work. In nine cases out of ten, on this condition the slaves have stayed and will stay and work.

All these excuses that the negroes will not take care of themselves are utterly groundless. The truth is that the slave holders are the ones that cannot take care of them-

selves rather than their slaves. Read the following letter published in the American Missionary of the month of November.

COPY

OF A LETTER WRITTEN TO ANTHONY PRYOR, ONE OF THE EX-SLAVES AT FORTRESS MONROE, BY HIS LATE MISTRESS:

"I have heard that you were making a great deal of money, and as we are in Williamsburg, and have no support, and William (her husband) is away and I cannot hear from him I send you this to let you know that we are in need of every thing, I have no meat no money of any kind that will pass, I want you to send me some bacon and sugar and coffee and any other things you can get that I need I have no money to buy a thing with you have had twelve months freedom, to make money in—it is time to do something for me and my children—they are in want of clothes and the winter is coming on if you do not send me some money they will perish with the cold for wood is very high and I am not able to buy any now to cook with, we have done all in our power for you until you left us and can you hear of your master's children starving and you able to work and help them no I cannot think it I should like to see you if you can give me a little help every month it would keep us from want send what you can get for me by John King he will bring it "safe" he is doing all he can for his mistress he does not let them want for any thing I never should sent you this if I had not been in want as you have not done any thing for me all this time if you consider yourself free it is your duty to do what you can for me and my two little children I shall expect you to do all you can if John King does not come up soon you can send them by Sam Simpkins he belongs to Mrs. Eliza Jones tell him to bring them to Mrs. Tilford we are there now send them as soon as you can.

from your Mistress.

What has become of Lucy see her and tell her to send the children something I wrote this large so you could read it well."

Thus you have the converse of the slave's inability to take care of himself. It is the slaveholder that is the dependent one. The doctrine of immediate emancipation arises out of the principles and commands both of the Old Testament and of the New. It is in fact nothing less than a simple act of justice. Justice demands not only that the slave be let free but also a suitable compensation for having been held in bondage. It was this view of the subject that led the immortal Jefferson to say "*I tremble for my country when I remember that God is just.*"

Now that the nation has consented to do a simple act of justice towards its bondmen, we may expect that victory will crown our arms. Let us be assured that the laws of the Almighty will not fail of being executed. His terrible justice will not sleep forever. This country is now reaping the simple demerit of its crimes. I anticipate nothing less than that the slave holders of the South, without a timely repentance, will be swept away as with the besom of distruction. The pro-slavery men of the North must suffer in their proportion as they have been or shall be guilty. "*Whatsoever a man soweth that shall he also reap, and he that soweth to the wind shall reap the whirlwind*" is often at least, fulfilled in this present world. The innocent too must suffer temporarily with the guilty, thank God not spiritually nor eternally.

But in the end Christ shall reign, and Slavery shall be done away, "*for he must reign till he hath put all enemies under his feet.*" Love, all conquering, universal love and good will shall prevail. Whatever may be the final result as to Mr. Lincoln's Proclamation, I have no doubt as to the result of the proclamations made by the Almighty and his Son Jesus Christ.

A few objections it may be proper to notice professedly drawn from the New Testament.

First, it is said that Jesus Christ and his Apostles no where condemn slavery in direct terms, though it is admitted that slavery existed at that time, especially among the Romans.

It may be admitted that slavery is not condemned in direct terms, but it is condemned indirectly, as for example "*we are commanded to do good unto all men,*" &c. "*Love our neighbor as ourselves.*" So it must be admitted in regard to many other sins, as e. g., the cruel gladiatorial shows when men were compelled to fight with wild beasts for the entertainment of the crowd, the sin of gambling which greatly prevailed, and the lewd feasts of the Bachinals—none of these are expressly condemned, nor even named in the New Testament, yet slavery is condemned in at least two of its

ugliest features, *man stealing* and *trading in the bodies and souls of men*. The objection, therefore, fails of validity.

Second, again it is said Paul commands servants to be obedient to their masters; but it must be remembered that the masters were to give to their servants "that which is just and equal." If slave masters had been meant, the command would have subverted the institution.

But it is said further, "*Let as many servants as are under the yoke count their own masters worthy of all honor and they that have believing masters let them not despise them because they are brethren.*—[1 Tim., 6: 1, 2.] Here again we have a virtual annulment of the institution, admitting that these masters were *slaveholders*, for as Paul says, "believing masters are brethren," and could a brother master whip a brother who is his slave and tear the living flesh from off his back? Could a brother master take away the wife and children of his brother slave and sell them into hopeless bondage to toil in rice swamps and cotton fields? Could such conduct be brotherly and Christian? This objection also fails.

I would ask attention to another passage recorded in 1 Cor., 7: 21: "*Art thou called being a servant, care not for it; but if thou mayest be free use it rather.*" If this refers to involuntary servitude or slavery then it constitutes an exhortation very appropriate to the condition of the slaves of our day; for now they may all be free, at least, so far as the lines of our armies extend. Let these poor, afflicted, down-trodden men and women avail themselves of their privilege to be free accorded both by God and the legitimate government of this country. As thou mayest be free poor child of the African race, "*use it rather,*" and use it speedily.

On the case of Onesimus discussed in a former discourse I will not dwell.

On this somewhat general and full review of the Scripture principles respecting slavery, we must conclude that it is a wicked institution, clearly declared to be such by the Word of God; as such it must come to an end as the Christian

religion becomes prevalent in the earth. We hail then our President's Proclamation as an indication of the advancing triumphs of our holy religion.

We are fully settled in the conviction that the Slave Power has not a hair's breadth to stand upon in all the Word of God. It is a usurpation, a tyranny, and has no right to live. It is a power elevated and organized by Satan, it is against love, religion, truth, righteousness and God, and should and must be ground to powder.

God and his Son are pledged to its overthrow, and we may, therefore, challenge them (I would say it reverently) to aid our arms against it. Thank God, our arms are now at length on the side of justice and truth, ostensibly, patently to all the world as well as really so. God did overthrow the Slave Power of Egypt in obedience to the cry of his people, and afterwards the Slave Power of Babylon, and afterwards of the Greeks under the Antiochian Kings, and afterwards still the great colossal Slave Power of Rome, which at one time had millions of slaves under its control, mostly captives and children of captives taken in the Roman wars, among whom were our Anglo-Saxon ancestors. Christianity, in the early ages, destroyed it all, as well as idolatry throughout all the regions of Southern Europe and Western Asia. It has gone never to return. And now this horrible Slave Power over the African people is rapidly waneing before the power of Christian truth. The Christian sentiment of Protestant England has destroyed the Slave Power throughout all its extensive colonies; so France, the Netherlands, and even distant Russia.

None but inveterate tyrants and enemies of their race can uphold this accursed system of iniquity. I know that Satan has not forgotten his ancient arts, transforming himself into an angel of light, and so it is with his whole train of his false and lying prophets. Some call themselves democrats in order to deceive the people, and, if possible, to deceive the very elect. A democracy is a government of the people; but four or five millions of the people by this so-called democracy are shut out of all participation of the government

and as far as they can effect it are consigned to hopeless bondage. No opposer of emancipation and of equal suffrage can be a true democrat. An opposer of universal freedom is an oligarchist and such should be his name.

I feel in earnest on this great question of human freedom, and, therefore, I speak with plainness and as one who must soon give an account of his stewardship. Before God I am especially anxious to influence the minds of my young brethren of the ministry.

Pro-slavery men charge the ministers of the North with the crime of bringing on this war. They might as well charge the Lord Jesus with it; for it is only his words that we have repeated. "*Liberty to the captive and the opening of the prison doors to them that are bound.*" We deny the charge; we did not bring on the war; we repeated the words of Christ. This is all that we did, and we shall go on repeating them let the consequences be what they may; for with the Apostles "*we cannot but speak the words we have heard and seen.*"

Had the ministry at the South been faithful preachers of the truth, I venture the opinion that there would have been no rebellion and the nation ere this would have realized the anticipations of the fathers of the republic—a universal emancipation—a peaceful emancipation,—and universal liberty.

But for the last twenty years these men have been *lying prophets*. They have been telling the people that slavery was a divine institution and founded on the Bible. These accursed, *lying* prophets have not only forged more firmly the fetters of the slave, but in many instances have incited the people to this wicked rebellion. They have sown to the wind, now they shall reap the whirlwind. God shall sweep them and their abettors away as with the besom of destruction.

Let me exhort you, my brethren, to be prophets of the truth, and true prophets, determined followers of our blessed Lord, who said: "The spirit of the Lord Jehovah is upon me, for Jehovah hath annointed me to preach glad tidings

to the poor; he hath sent me to bind up the *broken-hearted, to preach liberty to the captive and the opening of the prison to them that are bound.*"

Thus doing we shall not only have an approving conscience and the favor of God, but we shall sustain our noble and beloved President. "God bless Abraham Lincoln!" We shall more than all save our land and make it Emmanuel's land a mountain of holiness.

Say not "we cannot destroy this colossal Slave Power." Say not with the unfaithful, cowardly spies sent to search out the land of Canaan—"their cities are great and walled up to heaven, and the sons of the Anakim are there, who are giants, and we are before them as grasshoppers of whom we have heard say who can stand before the children of Anak?"

Among the twelve cowardly spies there were only two honorable exceptions to the charge of cowardice, Caleb the son of Jephunneh, and Joshua the son of Nan. They said: "*we are well able to go up and possess the land.*" But the people were afraid and stoned Caleb and Joshua, and said let us go back to Egypt. Thus the men of faith and courage are often for the present badly dealt by. Possibly we may be stoned for our words of faith and courage; but let none of these things move us. God is on our side, as he was on the side of Caleb and Joshua, and these, his servants, will soon become leaders in Israel, and they alone of all of the men of their generation entered into the promised land.

For one I am not at all alarmed at the results of the recent elections in New-York, Pennsylvania, Ohio and Indiana. This is only the people stoning Caleb and Joshua, desiring to go back again to the flesh pots of Egypt. The Calebs and Joshuas who have been defeated *will come up again.* With mighty faith in God, therefore, we will still cry in the language of the text: "*Proclaim liberty throughout the land to all the inhabitants thereof;*" and as humble followers of the Lord Jesus with reverence and faith we would say, in the language of the prophet: "*For the spirit of the Lord Jehovah is upon us, for Jehovah*

hath anointed us to preach glad tidings to the oppressed, to bind up the broken-hearted, to proclaim liberty to all the captives and the opening of the prison to them that are bound."